



Volume 29, Number 9

SECTION ONE

November 2, 1967

CHURCH RENEWAL AND URBAN RENEWAL

(Editor's Note: The following is the address Dr. Lazareth gave at the Academy of Music on Sunday, October 29, 1967 at the Service of Christian Renewal marking the 450th Anniversary of the Reformation.)

REFORMATION Anniversary celebrations are being held today all over the nation and throughout the world. Most of them will be great when it comes to analyzing the needs of a sinful world on the one side, and the resources of a gracious God on the other. But then comes that embarrassing last point of the talk when we are brought face to face with our selves: those fragile earthen vessels to whom the priceless treasures of God have been committed.

I suspect that there have been few ages in the history of the church when the people of God were as self-conscious as we are about the fragile condition of the church's all-too-human vessels. Just think of all the retreats, seminars, consultations and conventions which American Christians have organized in the last decade alone on some aspect of self-examination or cultural analysis. Is the church's current preoccupation with its own weaknesses to be ascribed to its humility or its sterility? Is the contemporary "paralysis of analysis" the result of preparation for our fight with the world, or an illustration of our flight from the world? Any good manager will tell you that a boxer can overtrain; he can pass his fighting peak and lose the urgent desire to give his all in the ring - where his performance really counts.

When we dare to come clean with each other, when we find the courage to confess to a brother in Christ whom we really trust, when we feel confident enough to hold nothing back - then the truth generally comes down to something like this:

"That good which I would do not; and that which I would not, that I do." No, it's not so much that we're ignorant of our mission; it's more that we are afraid of our commission. God has always been able to take care of his enemies; it's his official friends that have given him the most trouble.

Christ's mission cannot be carried out except through human missionaries. Yet every missionary corrupts Christ's mission through his own faulty transmission.

Hence, today, whether we admit it or not, the world is far more offended by the scandal of Christ's cross-bearers than the scandal of his cross. Even the rebellious Hippies admit that they "dig" Jesus, it's just his "pad", the church, they can't stand. Recall with me the brutally frank indictment of Christians by the teenager, Holden, in J.D. Salinger's The Catcher in the Rye. I read this little book periodically to seek to discover what made it the undisputed best-seller on our college campuses over the last decade. Students everywhere said that it spoke to them because it spoke for them.

Holden, you remember, is a confused but idealistic young man searching desperately for integrity in what he considers to be a very "phony" world. "Phony," in fact, is his favorite word. He is fed up with phony friends, phony teachers, phony parents, phony values - and most of all, phony Christians. Holden wants the truth, no matter how ugly or painful it might be. Listen as he describes his feelings in a strange hotel room one night after he has run away from prep school for the third

time:

Finally, though, I got undressed and got into bed. I felt like praying or something, when I was in bed, but I couldn't do it. I can't always pray when I feel like it. In the first place, I'm sort of an atheist. I like Jesus and all, but I don't care too much for most of the other stuff in the Bible. Take the Disciples, for instance. They annoy the hell out of me, if you want the truth. They were all right after Jesus was dead and all, but while he was alive, they were about as much use to him as a hole in the head. All they did was keep letting him down. I like almost anybody in the Bible better than the Disciples.

I used to get in quite a few arguments about it, when I was at the Whooten School, with this boy who lived down the corridor, Arthur Childs. Old Childs was a Quaker and all, and he read the Bible all the time. He was a very nice kid, and I liked him, but I could never see eye to eye with him on a lot of stuff in the Bible, especially the Disciples. He kept telling me if I didn't like the Disciples, then I didn't like Jesus and all. He said that because Jesus picked the Disciples, you were supposed to like them. I said that I know Jesus picked them, but that he picked them at random. I said he didn't have time to go around analyzing everybody. I said I wasn't blaming Jesus or anything. It wasn't his fault if he didn't have any time.

I remember I asked old Childs if he thought Judas, the one that betrayed Christ and all, went to Hell after he committed suicide. Childs said certainly. That's exactly where I disagree with him. I said I'd bet a thousand bucks that Jesus never sent Judas to Hell. I still would, too, if I had a thousand bucks. Oh, I think any one of the Disciples would've sent him to Hell and all - and fast, too - but I'll bet anything Jesus didn't do it. Old Childs said the trouble with me was that I didn't go to church or anything. He was right about that, in a way. I don't. In the first place, my parents are of different religions, and all the children in our families are atheists. Ahh, if you want to know the truth, I can't even stand the ministers. The ones they've had at every school I've gone to, they all have these Holy Joe voices whenever they start giving their sermons. God, I hate that. I don't see why they can't talk in their natural voice. They sound so phony when they talk.

Dwight L. Moody is reported to have silenced the cultured despisers of his day with the crack: "The church has always been filled with hypocrites, and there's plenty of room for one more." But I doubt whether this glib remark would satisfy the Holdens of our day, for they are not judging us by their standards, but by our own. They are attracted by Jesus, but repelled by his church. We are condemned not for being lazy (they know we work); not for being stupid (they know we think); not for being inept (they know we produce); but for being "phony." Now a phony is either one who pretends to be what he is not, or more subtly, one who is not what he pretends to be. The world in its infancy and adolescence could always spot the first

of ecclesiastical phoniness: hypocrisy, the disparity between profession and practice. Put up or shut up, it challenged; actions speak louder than words.

I would suggest that a world which has "come of age" - to use Dietrich Bonhoeffer's haunting expression - is scornful of our phoniness at a much deeper level: "People have experienced a world-wide depression, two world-wars, and the fear of a nuclear holocaust which could finish us off with either an immediate bang or centuries of whimpering. This has set the stage for a dialogue with the world at a far more crucial point to encounter.

We Christians are therefore culpable at a much deeper level than merely the occupational hazard of hypocrisy. A world that has come of age is realistic enough to know that doctors are fallible and sometimes get sick themselves. Our shortcomings don't really bother the world. But what it cannot forgive is a doctor who claims to have the cure for a fatal disease, but does not then have the courage to try to convince people that they are really sick and in desperate need of his medicine. What kind of doctors would spend most of their time talking with doctors about still other doctors at medical conventions in the midst of an epidemic? Only phonies!

Yet what has been the dominant motif in the 20th century Christianity but a long series of ecumenical conferences and councils of separated churchmen staring at each other's ecclesiastical navels as the world goes to Hell with itself --- express. Personally, I thank God for the new spirit of ecumenical charity which allows me the privilege of sharing this platform -- especially with Monsignor Dowling and the Reverend Mr. Nichols, but also with my fellow-Lutheran Pastors Caughlan and McRee. But we dare not allow the enthusiasm of this celebration to delude us into thinking that once-a-year polite talk is a worthy substitute for day-to-day common service in witnessing to the One Lord of the one church. In other words, we Protestants and Catholics are going to have to work together in our communities even though we cannot yet worship together in our churches.

Perhaps the only thing worse than the church's normal Rip Van Winkle posture is the ludicrous spectacle of American Christians trying to compensate periodically for their feelings of irresponsible guilt by riding off in all directions like Don Quixote to tilt at the latest "wordly" windmill. Unable to live as the disciples of a crucified Lord and yet unwilling to fail, many of us will gladly revert to the power of traditional custom or even the civil sword to compel a shallow facade of piety from totally uninterested secularists. Moreover, denominational boundary lines make relatively little difference when insecure Christians feel compelled to press the political panic button.

For example, Pennsylvania Protestants gravely lamented the Supreme Court's unwillingness to legalize the recitation of non-sectarian prayers and Bible reading in our tax-supported public schools. Thereby the Protestants betrayed their evangelical witness by conveniently forgetting that all such sub-Christian prayers which would be forbidden by law to name the name of Jesus as Savior are directly contrary to our Lord's warning: "No man cometh to the Father but through the Son."

And now, in turn, Pennsylvania Catholics are seeking zealously to have sectarian indoctrination in their parochial schools subsidized through compulsory taxes of the general citizenry. The so-called "Mullen Bill" (HB 1136) would provide \$26 million in public funds to nonpublic schools -- with absolutely no provision in the bill for limiting the State funds to the strictly nonreligious activities of those schools. As American citizens, Catholic parents do deserve public aid for their schools' non-religious activities -- if such exist; but as baptized Christians, Catholic parents should be willing to support the strictly religious dimensions of their parochial school programs by themselves. If conscientious Christians -- whether they be Roman Catholics or Missouri Synod Lutherans -- wish to demonstrate a "righteousness that exceeds that of the scribes and the Pharisees" in their education as well as their worship, they have a perfect right to do so. Both theologically and constitutionally, they may run their own schools, with their own teachings, but with their own money.

Nowhere in the New Testament is it ever suggested that the prayers and teachings of Christian believers are to be financed by their non-Christian neighbors. Catholics and Protestants alike are still guilty of the vestiges of ecclesiastical

"triumphalism" -- the world serving the church, instead of encouraging Christian discipleship -- the church serving the world. I believe that the world will continue to dismiss the church as phony as long as they are compelled to pay our bills for us.

Ironically, many of those Christians who would not stoop to substitute political compulsion for personal persuasion nevertheless find nothing wrong in perpetuating the myth that we are a "Christian nation" by the public recognition of the church's liturgical rite of worship - no matter how gaudy and commercialized they have to become in order to "sell" a jaundiced public. Once again, sensitive atheists, like Salinger's teen-ager, Holden, find such displays gauche and cheap. Listen to his timely lament about what New York movie theaters do with the secularized celebration of the festival of the Incarnation.

I had quite a bit of time to kill till ten o'clock, so what I did, I went to the movies at Radio City. It was probably the worst thing I could've done, but it was near, and I couldn't think of anything else. I came in when the...stage show was on. The Rockettes were kicking their heads off, the way they do when they're all in line with their arms around each other's waist. The audience applauded like mad, and some guy behind me kept saying to his wife, 'You know what that is? That's precision.' He killed me...

Then they had this Christmas thing they have at Radio City every year. All these angels start coming out of boxes and everywhere, guys carrying crucifixes and stuff all over the place, and the whole bunch of them - thousands of them - singing 'Come All Ye Faithful!' like mad. Big deal. It's supposed to be religious as hell, I know, and very pretty and all, but I can't see anything religious or pretty, for God's sake, about a bunch of actors carrying crucifixes all over the stage. When they were all finished and started going out the boxes again, you could tell they could hardly wait to get a cigarette or something.

I saw it with old Sally Hayes the year before, and she kept saying how beautiful it was, the costumes and all. I said old Jesus probably would've puked if he could see it - all those fancy costumes and all. Sally said I was a sacrilegious atheist. I probably am.

Dietrich Bonhoeffer's answer to this kind of pseudo-Christianized religion is what he called "religionless Christianity." The church must replace religious talk about a religious "God" with worldly talk about a worldly Christ. We are called not to "Christianize" an adolescent culture but to allow Christ to take human form among us in a world come of age. It is man's religion, not his irreligion, that is the church's enemy. Religion is man's way to God; revelation is God's way to man. Hence, the priestly mission of the church is not to "Christianize" pagans but to dereligionize idolators. In like fashion, its prophetic mission is not to "Christianize" society through legalistic "blue laws", but to join with all other men of good will to humanize society through just laws.

Now it is very significant that Bonhoeffer grounds his view of a "religionless Christianity" in the law-free Gospel proclaimed by St. Paul and his faithful disciple, Martin Luther. Remember, it was Luther who advised his wishy-washy colleague, Melancthon: "Sin boldly, but believe more boldly still." This was obviously the pastoral counsel of a very "worldly" theologian, a Christian prophet whose realism regarding the inevitability of man's sin is exceeded only by his confidence in the mercy of a living and forgiving God.

Luther's rediscovered Gospel is the good news that our eternal destiny depends not on what we do for God, but on what God does for us -- and through us, for others. That's what made Luther a Reformer within the church rather than a revolutionary outside the church, an "obedient rebel" instead of just another medicinal Hippie. To be sure, like the Hippies, he too could cry out rebelliously, "To Hell with the Establishment." But unlike the Hippies, he could still sing out obediently, "A mighty fortress is our God, a bulwark never failing."

That's what the message of Luther's Reformation was all about: God's people must be the servant - not the master-of God's Word. For in Jesus Christ, God has given us his Word, his promise that he is still on the side of his unfaithful children if we will but throw ourselves on his mercy. "Be of good cheer, I have overcome the world" -- was the promise of Christ that sustained Luther as it must sustain us. One thing is certain: the world will rightly dismiss the church as phony if it is not willing to face up to the revolutionary forces in faith and life whirling about us. Virtually everything is up for grabs today: "Demythologizing" in theology, the Pill, LSD and DNA in medicine, "black power" and "white backlash" in race relations, "escalation" and ICBM's in nuclear warfare, automation and cybernetics throughout industrial life, to say nothing of moon landings and potential underwater cities in our explorations of the frontiers of the universe.

As the 20th century experiences the painful birth pangs of an awesome new age in human civilization, the church must quickly and gladly identify itself - even without all the pat answers - out in the world "where the action is." The essence of that phoniness from which we all suffer in varying degrees is the beguiling ethos of religious withdrawal, cultural non-involvement, and political isolationism. If the Reformers have anything to say to their American heirs today, it might well be this: "The world is right; you're not worldly enough!"

For what else is the Incarnation of Christ but a personal parable of the holy worldliness of the love of God! What else is the gospel but the good news that in Christ, God has identified himself with the totality of man's worldly existence! What else is the church but the contemporary embodiment of God's worldly commitment and worldly involvement! The world is not here for the sake of the church; the Church - like its Lord - is here for the sake of the world. Therefore life cannot be divided neatly into realms of "sacred" and "secular." Christianity will remain phony to the extent to which it withdraws into a shell of cultic security, avoiding its conflict with the enemies of God on their territory, in their language, and yes, on their terms.

When it comes to proclaiming the gospel we must always be both reverent to God's Word - compromising nothing - and yet relevant to God's world - adapting everything. Our Lord was no champion of the ghetto. The good shepherd is willing to leave the 99 safe sheep and go out to regain the one that is lost. How much more necessary this is in our day when we, proportionately, have 99 lost sheep in the wilderness and still fondle the one lamb who is safe in the fold! In the lethargy-shaking words of Jesus' prayer to the Father:

"I have given them thy word. And the world hates them because they are not of the world even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the Evil One....As thou didst send me into the world, so I have sent them into the world." (John 17)

The risen Christ with whom we live in the church is also the crucified Christ with whom we must die in the world. It is deep in the midst of life that God's suffering servant calls us to take up our cross and follow him. In 1967 Philadelphia, it is in the asphalt jungle of the secular city that we are called to be disciples. Either our church renewal will take place amid urban renewal, or it will not take place at all. That's why our Lutheran city center churches are banding together to work more effectively as a single parish with a multiple ministry. And that's also why our Lutheran Seminary is planning to relocate its campus and renovate its program at the edge of the University of Pennsylvania in the heart of West Philadelphia.

exciting new University City. Eastern Lutherans are now committed to Operation Megalopolis! This is why these courageous campaigns for New Life are in such desperate need of your fervent prayers and generous financial support. Secular man coul'n't care less about finding a gracious God, but he is searching desperately for some gracious neighbors. Therefore our real question today is not, What should Christians be doing in the church? It is rather, What should they be doing as the church in the world - the only world there is, God's.

COLEMAN VISITS ON CAMPUS

On Tuesday, November 7, Dr. William D. Coleman, a Lutheran missionary to India will preach in chapel at 11:20 a.m. Dr. Coleman will be on the campus from Nov. 6-10 and will be available to students and faculty for discussion of the mission of the church in non-Christian lands, particularly in India.

Born in India, Dr. Coleman is the son of missionary parents who were in India over forty years. Mrs. Coleman was a missionary in India prior to her marriage, and was in charge of Bible women's work in one of the synods of the church. The Colemans have three children, two sons and a daughter.

Receiving his early education in India, Dr. Coleman was graduated in 1936 from Muhlenberg College. Graduating in 1939 from Lutheran Theological Seminary in Philadelphia, he received his S.T.M. here in 1947. He has studied also at the Kennedy School of Missions, Hartford, Conn. In 1967, Muhlenberg College awarded him a D.D. degree.

Dr. Coleman has taught at the Lutheran seminary, Luthergiri, for the past two terms, being principal since 1962. In July, 1964, the Andhra Christian Theological College was inaugurated; Dr. Coleman has been principal since then and will return again in 1968. The college serves Anglicans, Baptists, Church of South India, Methodists, and Lutherans (AELC and the South Andhra Lutheran Church). With the recent completion of his fourth term of service, Dr. Coleman has been a missionary in India for twenty-eight years.

While Dr. Coleman is with us, he will be living in North Dorm and will be eating with the students in the Refectory. In addition to his address in chapel on November 7, he will also present a lecture on Thursday, November 9, at 11:30 a.m. (following chapel) which will deal with the problems and movements confronting the church in India today.

MT. AIRY VS. GETTYSBURG

by Drew Fischer

The caravan for the Gettysburg touch-football game leaves on Friday, November 10, at 9:00 a.m.

The athletic chairman at Gettysburg says that enthusiasm is running high out there. They are playing a tough intra-mural schedule. When they finish this schedule, they will pick the all-stars of the year, practice with them for a week, and only then they'll be ready for us. Evidently they want to beat us very badly.

The Athletic Chairman of Gettysburg and I have already discussed rules. Essentially we will be playing under the same rules we always use except there will be no ten-yards-first-down rule. There will be only four downs to go the length of the field.

Each car of the caravan leaving from Mt. Airy on the 10th will be subsidized by the Athletic Committee for transportation costs. We don't want to have you stay home because you can't afford the trip!

And Gettysburg has offered to give us a meal free of charge if we tell them ahead of time how many will be there.

One more thing - Dr. Heiges has agreed to throw out the "first ball" at the game. When they do things at Gettysburg, they do them right!

What we need from you now...from every member of the student body...is your support. It is not necessary that you know how to play football to go on this trip. We'll need lots of support from the sidelines, for one thing, and also this event will, hopefully, improve relations between the seminaries. If enough of us go, perhaps the animosity will be lessened.

I notice that no one has signed the list in the mail room that they cannot go. It is time, then, to circulate a list for a positive response. I'll try to contact every member of the seminary to get signatures, and there will also be a list to sign in Hagan Hall.

WHERE THE ACTION IS

By Ron Yergey

(Ed. Note: This is another in the continuing series of articles written by our interns.)

Allentown, Penna., is the city in which I am carrying out my nine month internship. The church is St. Luke's Evangelical Lutheran on 7th Street, and the immediate setting is a downtown, traditional, older, Pennsylvania Dutch, lower middle income type setting - sorta! The congregation is about 1200 confirmed members strong, with a suprising number of youth, about 400-500. My senior pastor-supervisor is the Rev. Samuel Stauffer, who also doubles as the Dean of the Allentown District. Having just started my internship in September, my initial reactions are most favorable toward the internship program.

The above is the work of a careful distillation of all the pertinent facts following the now famous fourteen steps, give or take a few, and says relatively nothing as far as what this internship has meant to me. The real meat (having avoided all cheap cliques in the introduction, I now labor with a few) of the program however, is not to be found in these facts nor in carefully worded books or statements, not in the church offices doing all those little tasks that are necessary for church life, but with the people that stand behind all of this. The one thing, the most valuable lesson that my few months have taught me is that if you don't like people, if you consider them "stupid masses" to be straightened out by a cute sermon or a brilliant class lesson, people there for you to fill with all your theological excellence, then the parish ministry is going to be a very sad experience. Learning to work with people on both a professional and personal level, not talking at them but with them, and yet never compromising your faith or assuming to be God, is a big lesson that only a lifetime of experience could ever pound home. I'm most thankful for the opportunity during this internship to begin to learn this lesson in conjunction with a fine staff and a concerned congregation.

DIALOGUE

To encourage Faculty-Student dialogue, the Faculty will be extending an invitation to the Student Body to join them in their (Cont. in next col.)

IN RESPONSE

--To "Where We Should Be Going" especially points 7 and 10.

by (Shenou'li) A. Robin

A SCHEDULE TO MEET THE NEEDS OF THE WHOLE COMMUNITY:

A.M.

- 5:30 The whole community arise, with bell, with book and candle.
- 5:35 Group shaving and teeth washing, followed by group defecation.
- 5:40 Group dressing and tidying up of rooms
- 5:55 Group march to chapel
- 6:00 Morning Prayer
- 6:15 Group dynamics (on alt. Mondays - Holy Communion)
- 7:00 Breakfast, and Scripture reading
- 8:00 First class
- 9:00 Second class
- 10:00 Group dynamics and coffee
- 10:30 Third class
- 11:30 Fourth class
- 12:30 Group dynamics

- 1:00 Dinner followed by group prayer.
- 2:00 Weather permitting, group games. In foul weather, group study.
- 3:30 Group showers
- 4:00 Study
- 6:00 Evening prayer
- 6:30 Group Huntley and Brinkley
- 7:00 Supper, and reading from the Book of Concord.
- 7:45 Study
- 9:45 Prepare for bed
- 10:00 Lights out.

Saturday: no classes; study in the morning, afternoons free

Sunday: omitted. Eight weeks vacation each year.

This rigorous discipline will, after 4 years, doubtless prepare any man for the Gospel ministry of our Lord in a modern age rent by so many conflicting interests. As in ancient times, infraction of the RULE will result in binding the offender hand and foot, and casting him into outer darkness. Let he who has ears to hear, hear; and eyes to see, see.

STUDENT-FACULTY DIALOGUE (Cont.).....

homes from time to time. The purpose is to allow the faculty and students the opportunity to get acquainted in a non-class setting. Throughout the year, the Faculty will post notices when these dialogues will take place. Students wishing to attend may sign up on a list posted on the bulletin board. You are encouraged to participate.

THE MANIFESTO SPEAKS

by Bob Busch

"The Church is the self-conscious vehicle through which God carries on his work in the world and in which he confronts men in every age. It is in fact the Body of Christ, proclaiming the gospel and engaging in his mission to the world." The Church is an agent of the reconciliation of God. It is for winning men to obedient faith in the God who is the Father of us all. But it is also a mode through which he expresses his love for his people. The task of the Church is to proclaim the Christ event and its meaning, not just through talk or action specifically designed to show how Christian we are. As one of our professors was good enough to remind us the other day, "Faith is lived faith." It is the belief "in" God which causes you to live your own life in compliance with that living faith. In that corporate body of Christ which is the Church, God speaks his saving message to us, but also through us to the proverbial "man in the street."

"Traditionally the mission of the Church has been divided into four areas: the proclamation of the gospel (kerygma), provision for Christian fellowship (koinonia), the education of its people (didache), and the service of mankind (diakonia). Each represents an emphasis rather than an exclusive function." Noble words, but somewhat unrealistic considering the "need" to be structured the Church seems to feel today. There may be a distinct need for a Lutheran Hospital or for a structured diaconate, but let us remember that the ministry which our Lord conducted was an open ended affair. The Church today claims that it is open to change--change from one formal structure to another. In order for any renewal of the Church to be realistic we must recapture this idea of individual ministry with each man serving the man next to him personally, experiencing him personally, proclaiming to him personally, through living his faith.

It is necessary for the Church, as an institution, to speak to the individual. It is also necessary for the Church, as a structure, to speak to the structures of our society. But it is as important for the Church, as the individual, to speak to other individuals. Of these three, the last one in the more original approach,

Perhaps, in the next fifty years the parish church will disappear from our society as an effective method of conveying the message of redemption. So what. The mission of the Church is not the maintenance of structures. Structures must come and go, the message remains unchanged. Perhaps what is necessary in conveying this message cannot be grouped under the traditional headings. Again, who cares. Let yesterday and tomorrow take care of themselves, as our Lord did, and be concerned with proclaiming the Gospel by living it in our own lives. By doing so we may start down paths as yet unseen, and as yet unstructured. Have no fear, the message and the Body of Christ will always be present no matter what form the structure takes.

STUDENT-FACULTY COMM. MEETS

A meeting of the Student-Faculty Committee was held on Tuesday, Oct. 17. It is the purpose of the Committee to establish lines of communication between the faculty and student body in discussion of mutual thoughts, problems and concerns. The Committee serves as a channel through which such concerns may be directed. A regular meeting date was established on the second Tuesday of each month.

At the Tuesday meeting discussion centered on student-faculty dialogue in the areas of faculty-open houses, student-wives receptions and curriculum needs of students. The student committee is interested in obtaining information relating to the reaction of middlers to C.P.E. training. It is hoped that continuing thoughts and concerns of the student body will be channeled through the committee. The student committee is composed of Paul Hrdlicka, William Horn, Drew Fischer, Fred Hennen, and Stanley DeCamp, chairman.

ATTENTION

All students are reminded that waste paper is to be dumped in the large cans behind the Power House or in the trash can by the Refreshment Center. It should not be left in the passageway by the Center, nor should it be left to accumulate in the rooms. The Center waste can is to be emptied daily by the one closing the Center. The housekeeper cannot be expected to remove wastepaper from rooms or to clean untidy rooms.

THE DIALOGUE ON ALL SAINTS EVE

by Tom Osterfield

It's nice we could talk together; it's too bad we didn't say anything.

The topic for discussion was: The Church; the participants: the Rev. Charles Anderson of Luther Seminary and the Rev. John O'Rourke of St. Charles Seminary.

O'Rourke began the dialogue by analyzing Lumen Gentium, Vatican II's "Dogmatic Constitution on the Church," and its implications for Roman Catholic relations with other Christians. To no-one's surprise, the major difference between the Roman and the evangelical views was identified as the Roman insistence on a hierarchical structure as a constitutive factor of the church and the claims that the one holy church "subsists in" that church governed by the Roman Pontiff and the bishops in union with him. Dr. Anderson stated that the Lutheran view of the church is that it is "the lambs and sheep who hear the voice of the Shepherd" (Luther). This means that, properly speaking, the church is the people who are called, judged, and directed by the Word of God; the church is essentially the ministry of the service of the Word.

During the question and answer period, Dr. Anderson insisted that we Lutherans do not consider Luther infallible, that all doctrine must be judged by the Word of God in Holy Scripture. Unfortunately, whenever he made a doctrinal assertion, it was supported by a quote from Luther, not from the Bible. Father O'Rourke, for his part, admitted that the Word of God, (that is, Jesus Christ) is over the hierarchy, and that every decree of the Church must be interpreted in the light of its historical context. As a New Testament professor who is always insisting upon the study of Scriptures, he also failed to appeal to Scripture.

All in all, there was more confusion than either heat or light generated during the discussion. The highlights of the evening included: (1) the fact that it took place at all; (2) the student's "reception" in North Dorm; (3) Dr. Lee's introductory and concluding statements; and (4) Bob Hawk's post-dialogue "seminar" in the Hoh Lounge.

SENIOR EXAM

An examination required of all seniors will be given on two dates: Friday, Nov. 3rd and Wednesday, Nov. 8.

The purpose of this exam is to allow the Synod Examining Committees to have on paper some indication of how students think theologically and on practical matters. This test has been designed by the Board of Theological Education and is now required by all Synods of the ICA. After the exam is given, Mr. Kaufmann will send them to the respective Synod presidents.

The exam will be three hours in length and is an essay type examination. Because of existing schedule conflicts, the exam will be given on the two above mentioned dates. The time for the Friday exam will be 1:30 P.M. and on Wednesday it will be given at 8:00 P.M. The place of administration will be room 1 of Hagan Hall.

Every senior is expected to be present on one of these two dates.

FROM THE PEN OF THE POET

-Robert H. Holley

INKLINGS

let us go then, you and i
and walk through the needle's eye.
not to search for a peach to eat
or care to look beneath our feet,
but rather let us now seek our fun;
we believe life has not yet begun -
may man adequate come and go,
the leader moving to and fro.
the leader of the mass is he...
how else could we ever be?
he's the saviour of mankind - meek and
mild,
beckoned by the roaring call of the
wild.
and a gray flannel suit he may wear
without him neither of us would care.
for the world we know revolves on a
strange basis,
in this hell he's a veritable oasis,
and man may be a man and even complete-
yet there still exists the necessary
feat:
to you it may sound odd -
but man must first have God.

CALENDAR

- Nov. 2 - Junior Field Education:
Visits to Medical Institutions
1:30 PM Senior Exam, room 1,
Hagan Hall
3:30 PM Football: Mt. Airy vs.
Westminster, at Westminster
8:00 PM Choir Concert at
Bethany Lutheran Church
Altoona, Penna.
- Nov. 4 - 8:00 PM Choir Concert at
Trinity Lutheran Church
Latrobe, Penna.
- Nov. 5 - 11:00 AM and 3:00 PM Choir
Concert at St. John's
Lutheran Church
New Castle, Penna.
7:30 PM Choir Concert at
Holy Trinity Luth. Church
(Thiel College)
Greenville, Penna.
- Nov. 6 - 12:00 N Choir Concert at
Allegheny Lutheran Home
Johnstown, Penna.
8:00 PM Choir Concert at
Trinity Lutheran Church
Camp Hill, Penna.
- Nov. 7 - 8:00 PM Open House at Dr. Voeh-
rangers. Sign up on the
sheet provided on the
bulletin board in Hagan H.
(OPEN TO ALL STUDENTS)
- Nov. 8 - 8:00 P.M. Senior Exam, room 1,
Hagan Hall.

ON TIME ?

After a discussion with Mrs. Heinbech, the Refectory Committee wishes to request students who dine at the refectory to please be on time for meals. Lateness causes difficulties for the waiters and kitchen crew alike. In the future, those who arrive for meals after food has been set-out, will be asked to dine with the waiters after the meal has been served to the other students.

We all realize the problem of Thursday field work, but in the past lateness has not been restricted to that day.

Student Refectory Committee.

AROUND CAMP

Our research department has done it again. This has got to be the quote of the year! We've read in a newspaper clipping about a sermon Dr. Albert gave observing the Reformation the following: "Rev. Albert's sermon was very forceful, but it was impossible to summarize it." Obviously the critic never heard of "step #12.".....Bob Busch and John Sabatelli will be representing Mt. Airy at Confo '67 in Chicago this weekend.....Also in Chicago this weekend are several students attending the Conference on Youth Ministry.....David Alderfer, has been selected by the Bookstore Committee as the assistant manager beginning January 1. Bill Horn becomes manager on that date, and Rich Mowery retires after two years service in the store. Congratulations to Dave, good luck to Bill, and a big thank you to Mouse for a job well done.....February 16 and 17 are the dates for the co-educational Recreation Tournament to be held at Rutgers University at Newark, N.J. The tournament will consist of bridge, table tennis, billiards, chess and bowling. If you are interested in representing Mt. Airy, see Drew Fischer or Dave Shaheen for details.....Also mark your calendar for two important forthcoming events. The Mt. Airy Players will present their first production of the season on December 1 and 2 in the Chapel. December 14 has been reserved for Advent Vespers, beginning at 5:30 PM.....Harry Souders will represent our school in New York on Wednesday at an inter-seminary gathering at General Theological Seminary.

